

# THE American Missionary.

"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE."

MISSIONS & SCHOOLS  
AMONG THE  
**FREEDMEN**  
AND ABROAD.

WE HATH SENT ME, ... TO PREACH DELIVERANCE TO THE CAPTIVES, ... TO SET AT LIBERTY THEM THAT ARE BOUND.

NOVEMBER, 1871.

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## F R E E D M E N.

### THE ROMANCE OF THE NEGRO.

There has been a Lost Theory as well as a "Lost Cause" for the South in the late war. Before that great modern event and its consequences, the popular and almost universally received theory in the South was that the negro if ever freed was bound to retrograde, and that, after having proved a misery to himself and a nuisance to others, he would by providential interposition be extinguished, doomed to altogether disappear; as Carlyle, "maker of books," hath it, "to roam aimless, wasting the seed-fields of the world, and be hunted home to Chaos by the due watch-dogs and due hell-dogs, with such horrors of forsaken wretchedness as never were seen before!" This theory was generally accepted in the South, *nem. con.*; it not only involved the present writer—he was even its zealous advocate. "Lo, the poor negro," was the common *decan-tatum*, whenever anything had to be said in deprecation of the cruel abolitionists. Since the war there have been persons in the South, not to be entirely classed as ignoramuses, who have looked from day to day for the gradual extinction of the negro, for the stages of his disappearance from sublunary affairs in this hemisphere. It is not unusual in Southern companies to hear such snatches of conversation as follows: "The niggers are dying out. Dr. Asinine

tells us that in the circuit of his practice they are dying like rotten sheep. Maybe they have diseases which are not incident to the whites, and that they are thus doomed to perish. . . . "Then you know, there is infanticide, their common crime. Why, I am told that in the ditches and sloughs back of Crowtown, it is common to see little dead niggers lying like drowned puppies. Did you hear what a Louisiana gentleman told at the Virginia Springs last summer? He wanted a cook, and a negro woman applied to him for the place, with strong recommendations. But she had incumbrances, children, and on this account alone he told her she wouldn't suit, and rejected her. The next morning he was surprised to find her returned with a very cheerful and animated face, when she said, "I'se all right now, sah; got no 'cumbrances no more. I'se put dem out de way; de picaninnies done dead!"

Those who have been looking for the providential riddance of the negro, and have been constructing mortality tables to suit themselves, must have been rather surprised, waking up some morning not long since, to read in the newspapers an outgiving from the United States Census, our *ne plus ultra* of statistical information. We are there given to know that since 1860 the negroes of the South, despite the experiences of the war, have increased nearly ten per cent.

(or more exactly speaking, 9.7 per cent.) and that in the United States of to-day there are not less than five millions of black people! We can no longer shut our eyes to what we may be unwilling to believe. The day for prophesying for the black man of America a fate similar to that of its red man is past. The fact, welcome or unwelcome, must be accepted, that this race, in numbers already a considerable nation, of characteristics different from the white man's is being mixed into the society and political system of America, and is working out there an experiment attended by the circumstances of a peculiar romance. A comparatively small number of Africans, brought across seas from their native wilds, grown up into a people of millions, trained in the harsh school of slavery, but a school whose benefits are that the negro is brought to his present capacity for an experiment more hopeful than has ever yet been made for his true civilization, are to be displayed to the world not only as a new test of the social and political system of America, but as a last supreme effort to take off a reproach that has lain for ages on the African, and to meet the prejudices against him in a new arena, and under auspices that have never been offered before. It is the apparition of a new figure and actor in the civilized world; a great historical and ethnological problem to be solved anew; a condition of things sprung out of the dramatic circumstances of a great war; a sudden transformation that exceeds the surprise of fiction; a new prospect dawned on what had been before supposed the most hopeless and melancholy outlook of history—the regeneration of the African; an intense study already commenced of this hitherto hopeless race, as of one suddenly become interesting; the *discovery*, so to speak, of the negro as a unique, poetical character, issued out of circumstances the most unpromising, yet already displaying ca-

pacities and virtues that have captured the observation and interest of the world. In this romance the writer desires a share, as in a great event of history that has happily occurred in his times and generation, a crisis and a scene with which Providence has allowed him to be contemporary, and of which he is scarcely content to be an idle spectator.

It is astonishing how little the slaveholders of the South, despite their supposed knowledge of the negro, really knew of what was in him; what little idea or anticipation they had of capacities he is now exhibiting. The difficulty was that slavery was a perpetual barrier to an intimate acquaintance with the negro; it regarded him as a *thing*, and was never concerned to know what was in the sodden and concealed mind of a creature that represented only so much of productive force, and was estimated, body and soul, in dollars and cents. If one, even of Southern gentlemen, with the best intentions, sought knowledge of the negro, and made opportunities to converse with him, he ran the danger of being suspected as an abolitionist in disguise, or at least of being condemned as a "low person." Yet, despite the difficulties of the subject, this writer had in the period of slavery commenced the study of the negro *as a man*; he was already persuaded that there might be found in him virtues very peculiar, and even greater than what Northern authors, who had written novels and romances in his behalf, had ascribed to him; and his discoveries he had entitled "Black Diamonds." The negro had suddenly become as a new book to one who had been many years a slaveholder, and as such profoundly ignorant of the barbarian who did his pleasure.

The tenderness of the negro was a beautiful virtue of character; there was not a more affectionate nature in the world. His humor (he has no wit) was



a study of itself; a rich and genial humor in which there was, remarkably, never a trace of vulgarity, and coupled with which was the apparently opposite tendency to a tender and poetical melancholy. His religious hymns offered a unique literary collection that has not yet been made. Here was a creature wholly uncultivated, his ignorance guarded in slavery (it being a misdemeanor in many of the Southern States to teach him to read or write), yet, after all deliberate efforts to crush out of him the character of man, and make him a mere laboring animal, exhibiting traits of character to reward the scholar, and virtues to assign him a high place on the roll of humanity. Slavery did not even deprive him of the virtue of courage; having somehow not proved in his case what it has so often been in the history of the world, an emasculator, to the degree that *slave* has stood as the synonyme for *coward*.

Let no one doubt the courage of the negro, although he wore the badge of an ownership on his body and his life was one long submission. There are even black heroes and martyrs in the unknown graves of Virginia. An incident of the war was related the other day by a friend, Dr. White of the Alleghany Springs; and none of his hearers ventured to reflect upon his manhood or to joke upon his sensibility, when they saw his eyes fill with generous tears as he related the simple story. He had served as a major in the Confederate army, and was attended there by a favorite slave. On the eve of one of the great battles of Virginia he called the slave to him and said, "George, there's to be a battle to-morrow. You have nothing to do with the fighting, and you can keep out of the way during the day." "No, sir," replied the boy, speaking slowly and thoughtfully; "I'll go with you. Ole misses made me promise before I left the home place that I would stay with you all the time,

and bring back her chile 'live or dead. I must be by you to-morrow; don't ask me not to, Mas'r Isaac." "But George," remonstrated his master, "you can't shoot." "You gi' me a gun, sir," was the reply, "and" (argumentatively) "I reckon I can kill as many of them as they can of me!" The next day the poor fellow fell, shot through the head, and died instantly at the feet of his master. His body sleeps in a grave which the affection of that master has adorned, and where his memory has often kept vigil as over one who had "laid down his life for his friend." . . .

No candid person in the South will deny that the general experience of the negro since emancipation has been progress; that in nearly every respect of his life he exhibits some improvement from that date. Southern men are not very ready to advertise this to the world; they would probably confess it with reluctance to a Northern commission of inquiry; but in private conversations among themselves, where no pride of controversy interposes, they freely admit it and wonder at it. The negro moves. He is showing the greatest eagerness for knowledge and education; attested by the fact, for which examination is challenged, that in the free schools of the South, where he has equal admission, there are more black children than white ones in proportion to the population of each race in the given community. So far from becoming the idle vagabond that the pessimist theorizers would have him after emancipation, he is exemplarily industrious; attested by the fact that to-day the negro represents nearly all the labor of the South, and admitting this test, that of persons in equal condition of poverty and of necessity of work, there are far more poor whites than negroes who are idle in the South. Of the vices that were to assail and destroy the negro in his new estate of freedom there are no proofs; quite the

contrary. The terrible vice of intemperance, which has been the usual scourge of weak races, and the almost unfailing incident of a precocious civilization, is comparatively unknown among the Southern freedmen. So far from being improvident, the wonder is how the negro economizes, gets so many good clothes and real comforts out of his very scanty wages. As a voter he has shown a discretion and independence that have nonplussed the wisest of our politicians. There were white wiseacres who, some time ago, supposed that the negro's vote might be procured by the merest solicitation, a mere wink from his employer; and a common joke in the South on the Fifteenth Amendment was that the disfranchised white man might buy some cheap old negro to do his voting for him. Never was such disappointment. The spectacle has not been uncommon in the South of a negro who paid a deference to the white man scarcely less than he had shown in the days of slavery, who possibly yet said "Mas'r," who did his work in all humility and with all subjection, yet going openly to the polls and casting his vote there against the party of his employer. Such an instance of self-respect and moral courage is to be admired even by those against whom it acts. A distinguished Virginia politician recently assured the writer that he had not known of one single instance in the state, of a negro selling his vote for money; and yet the same gentleman remembered, in the days of the old hustings, not unfrequently seeing a white man approach a knot of politicians, saying with the greatest composure, "Gem'men, what'll you give me for my vote?"—and a half dollar or a pint of whiskey generally concluded the bargain. In the jury-box the virtue and fidelity of the negro are remarkable, to the extent that it has already been observed that the worst negro criminals prefer to be tried by white juries rather

than by peers of their own color. In fine, in most of the conduct of the negro is to be perceived the evidence of his deep sense of being on probation, a condition in which much will be exacted of him by either the hostility or the incredulity of criticism, and in which he can justify himself only by the most undoubted proofs of his worthiness; and indeed it is this visible impression upon the negro, as of one watched, that affords the best assurance of his continued improvement and progress.

Of the many interesting points of the negro, it is proposed here to select one especially for examination, and to make it the particular text of some reflections. It is a subject that will repay investigation. It is the Eloquence of the Negro. Here is a kind of genius that has often been found in uncultivated races, and the peculiarity of which is that it is not an affair of learning, not a creature of books, and, though the highest and dearest form of art, yet one in which the artist is least indebted to education or to professional training. It is of the phenomenon of such a genius that the negro has already aroused expectations. His universally admitted gifts of imagination, his extraordinary faculty of language, his delight in rhetorical exercise, afford reason to believe that there may yet be in reserve a development of negro character to astonish the world, and to confer upon him an interest new and altogether romantic.

The command of language which even the uneducated negro shows is singular; almost marvellous when we consider that, unable to write, he has only had the means of acquiring words by the ear, and that in a limited intercourse with the white man such as was allowed him in slavery. A language obtained without the assistance of books, picked up by the sense of hearing, is ordinarily a villanous compound (witness the "pigeon English" of the Chinaman); the vocabulary acquired is small;



and there is a characteristic absence of selection, a habitual use of the first words that occur to the memory. What is remarkable of the negro's acquisition is the extent of his vocabulary; the pains he takes to select words; the fewness of his solecisms, his strong aversion to slang, and, on the whole, the purity with which he speaks a tongue that he has obtained only by the ear, and in a very limited practice. The abominable lingo ascribed to him by novel-writers and paragraphists in the newspapers is often an absurd caricature, a mode of speech that is heard neither in Virginia nor in Demerara. His faculty of selection in the use of words is his most remarkable gift; he has an ambition for polysyllables; and even in the former days of slavery there was not a negro who had ever the advantage of listening to educated white persons but might command on occasion not a few words of "learned length."

Of course, some ludicrous mistakes are the consequences of his ambition; the wonder is that they are so few, and that the negro speaks an English so pure and ample. It will be found on studious examinations that most of these mistakes are incident to the negro's method of acquiring language by the ear, that he has been betrayed by some likeness of sound, a phonetic imitation. Jack Averett, the negro orator of Virginia, had doubtless heard from the pulpit the story of Esau's silly bargain for "a mess of pottage." So the next time he mounted the rostrum, he was heard to declare that he "would never—no, never—sell his birthright" (*i.e.*, the new vote Jack has) "for a nest of partridges." (And yet, by the way, the figure, as of a trifling consideration, was not all together unapt; the practice having been in the harvest fields of Virginia, that if a slave in reaping was so fortunate as to discover a partridge's nest, he carried it and its contents to his young master or mistress, who usually rewarded him

with fourpence 'apenny, or some equivalent dole of sugar or molasses.)

But eloquence does not depend upon the extent of a vocabulary, nor is it wholly, nor even principally we dare to say, an affair of words. Even with his necessarily limited mastery of language, the negro sometimes speaks with a power that astonishes the best educated of his white listeners; and it is not unfrequent that the black preacher in his log meeting-house finds among white auditors or intruders that those "who came to scoff, remain to pray."

In the pulpit the negro is in his best element. Here he is a born orator, and without those embarrassing necessities which want of education imposes upon him in other callings. Wherever the address is to the passions, where it is not incumbered by reasoning or calculation, the negro speaks with most freedom and effect; illustrating the cardinal rule of eloquence, that the orator himself must feel to make others feel, and that, no matter how imperfect the language, yet, if spoken out of the consciousness, it has a power which no rules can explain, which no art can approach, and for which nothing will account but that sympathy of souls which is the unsolvable mystery of our common humanity.

Bishop Doggett of the Methodist Episcopal Church, South, who lately presided over a colored Conference in Tennessee, was struck by the eloquence displayed in this body, as well as by the fact that more than half of them had since the war taught themselves to read, and were able to refer to the Bible and to the discipline book with all the readiness of their white brethren. The good Bishop tells of the occasion a pleasant incident. "There were several remarkable characters," he writes, "among the members of Conference. One was named Willis. He was a presiding elder, as rotund as a hogshead, and somewhat resembling one. He was ad-

vanced in years, of deep piety, without education, of decided ability, and perfectly black. He arose on my left, and said, "Bishop, may I speak?" Knowing the prevalent penchant for speaking, I replied, "That depends upon the nature of the subject." He replied, "It is in order." I added, "Proceed, then." He commenced by saying, "I want to open a daguerreotype." I was equally amazed and amused. It was a most indefinite and enigmatical exordium. As ludicrous as it appeared, it was really well conceived. His meaning was that he wished to present an affecting picture of the contemplation of the audience. That picture was the relation in which the Rev. Thomas Taylor had stood to them for the last three years. He delineated his theme with force and beauty, melting into tenderness as he proceeded, great pearly tears rolled down his dusky cheeks. His tribute was positively eloquent. He concluded by offering a resolution that Brother Taylor be requested not to dissolve his relation with this colored Conference. I forgot and forgave what I thought the ignorant blunder of his first sentence. He did "open a daguerreotype" most effectually, and maintained his credit as an original orator."

In political discussions the negro, as has been intimated, is not so happy or forcible as in the religious meeting-house, partly from the want of knowledge to furnish him with illustrations. Yet in legislative assemblies and on political occasions, despite his necessary ignorance in such arenas, the black man is sometimes found astonishing his auditors and putting to confusion the scoffers. There is a cheap school of humor become fashionable in some Southern newspapers, which consists of fictitious reports of negro speeches made after some grotesque inventions in grammar and rhetoric. The caricature has been overdone; it wounds the negro, is a perpetual thorn in his side, a source of bad

blood; and it disgusts those educated readers who can see nothing but a wanton pleasantry of self-conceit in this stupid persecution of the negro by reporters and would-be wits of rural newspapers, and but little real humor in easy accumulations of bad spelling and the invention of a senseless jargon. Such charcoal sketches have had their day, and can no longer be practised upon the credulity of readers. The black man has had an opportunity to speak in Congress, to command audiences too large and notorious to admit the facility of misrepresentation. It was testified by the late Reconstruction Committee of Congress that the best speech made before them in behalf of the admission of Virginia was that of a young negro named Bland, who until the date of emancipation had been a slave; and it is remarkable that on this occasion Bland spoke in behalf of what was then called "the white man's party" in Virginia, and stood in company with some of the most distinguished old politicians of that State, whose oratorical efforts he surpassed. He was only twenty-five years old, and the promise of his genius was cut short by his untimely death in the Capitol disaster at Richmond.

The writer had the fortune to hear this sable orator but a little while before his death. He was a brown-colored negro, slightly formed, dressed with scrupulous neatness, and had an ease and modesty of behavior that made a graceful combination, and at once conciliated his audience. The occasion was a political convention at Lynchburg, in which it was stated that a certain white man had obtained a *quasi* independent nomination for Congress, and threatened to divide the Radical vote with the regular nominee. Bland expostulated, but to no purpose; the white candidate had evidently made up his mind to follow Mr. Sumner's advice to Secretary Stanton in the matter of



office-holding, and to "stick." Bland at last had recourse to denunciation. It was a spectacle not to be forgotten, one indeed that epitomized a great social revolution, and was worthy of historical distinction. A negro, elate with passion, pointing the finger of scorn and of command at a white man, who a few years ago might have bought him as cattle in the shambles, and held a lash over his body; abashing one of his former masters or drivers by a superior virtue, and presuming to rebuke him in the name of a great political party! He spoke for twenty or thirty minutes, sometimes in really choice language, and with a fluency in which there was not a single break. No report of the exact words can be attempted from memory; but the substance of the speech was well defined and connected. He said that office-seeking had been alleged as a reproach of his race; it was an honorable ambition to serve the public (and here he quoted a sentiment from Daniel Webster's funeral oration on Calhoun); "but" (and here he is reported literally) "it needed not Holy Writ to enforce the lesson that the last should be first, and that he only was fit to govern who was able to obey." He concluded eloquently, but the negro's characteristic fondness for big words stuck in at the last. He would fasten upon the refractory white candidate "the worst name that the great Republican party had for its worst enemies, those who were enemies in disguise; a name that would follow him to his political grave—the name *dis-or-gan-izer!*" The weight of the last word, with the emphasis and deliberation bestowed upon it, was crushing. The best test of eloquence is its effect; and the conclusion was that the white aspirant got up, and said in a very whining, mendicant tone that he "begged leave to say, after the address of Mister Bland, that he begged leave to withdraw his name as that of a candidate for Congress."

It is worth while to attempt to determine what are the characteristics of the negro's eloquence, and to investigate its effects. There is a common popular notion that the black orator is disposed to *rant*, that he has great physical energy of delivery, and that his discourse is loud and colicky. This is a mistake. The forte of the negro orator is decidedly the pathetic; he is most effective in the low tones. In his melancholic cast of speech, he has the habit of sometimes chanting or half-singing his words—what his race very characteristically knows as "moaning"; and it has occasionally the most weird and touching effects.

Another common imputation on the negro's oratory is that he is excessively fond of tropes; hence a suspicion of tawdriness of rhetoric. Now, although the imagination of the negro leads him into figurative language, it is remarkable that his favorite, almost exclusive figure is the simplest one in the rhetorician's repertoire—allegory; and so fond is he of this figure that often his whole speech on a given occasion is nothing more than one extended allegory. "Speaking in parables," as he calls it, is his favorite rhetorical pastime. There is a great fondness for Biblical illustrations. But few instances of abstract ideas occur to the negro's discourse. His strong imagination leads him to personify nearly every object of his discourse, and this produces a vividness and reality that are his peculiar virtues as an orator.

Indeed, regarding eloquence as a very profound problem of the consciousness, instead of an art to be objectively taught, the unlearned negro may claim an eminence past dispute. The intense realization of what he says is the peculiarity of the negro's speech, rather than any number or mode of figures of speech; and in this respect it must be insisted that his eloquence is of the purest and severest school. His faculty

of illusion is what strikes one most in observing the negro speaker. He seems able to transport himself into the scene he describes, or into the emotion he has summoned; and it is this faculty which, beyond all accomplishments of language and structures of art, is simply and surpassingly the thing called eloquence. The starting eyes, looking over and beyond his audience; the unheeded perspiration of the brow; the large, clumsy hands, trembling with emotion, and raining down from the air in which they are raised an impalpable influence, attest that the negro speaker is *feeling* what he says, when he is in the full tide of exhortation, when, perchance, he sees his favorite religious phantasm, "the old ship of Zion," far away on the stormy waves, or sings, as of a longing spectator, the hymn of "Swing low, Chariot," one of his characteristic visions of the sky. Art might take its lessons from many of the rude but impassioned scenes that are to be found in a negro meeting-house; and to study the black man as an orator is an employment that remains to reward the adventure of the scholar in a new and unbeaten path of discovery.

The subject is one to be investigated, and worth investigation. Surely not the least of the romances attaching to the negro in his recent introduction to the interest and curiosity of the world is that in what has heretofore been considered the unsightly and unpromising son of Africa may yet be found the type of a being long lost in æsthetic history—a true orator. Who knows, indeed, but that "the forest-born Demosthenes" may yet prove to be a black man?

EDWARD A. POLLARD.

ANOTHER LINK COMPLETED. — A telegraphic cable has been successfully laid between Shanghai and Japan, and messages were sent from London, August 16, to Japan, and answers returned the same day. In November it is expected that the submarine cable between Singapore and Australia will be completed, when there can be instantaneous communication between the five great continents of the globe.

## INDIANS.

### TRANSFORMING POWER OF CHRISTIANITY.

The following letter, written by Secretary Pike while on a recent tour of inspection, among the Indians, gives a very cheering illustration of the power of our holy religion to change the savage character, and transform it into Christian neatness, industry, intelligence and virtue.

Chippewa Agency, Minn.,  
Gull Lake, Sept. 11th, 1871.

OY-YEA-CA-GAW-BOW-E-QUAY.

My Indian landlady, who bears the above name, is an illustration of what can be done for her race. When Rev. Mr. Ayers came a missionary to the Chippewas in this vicinity he found her a girl of nine years, and took her from the wigwam into his family, and cared for her until she was nineteen. She is a full-blooded Indian; her wigwam life was like that of a hundred others I see about me to-day, whose dwellings are made of poles bent together; these have the appearance of an inverted basket, covered with birch bark; the household furniture consists of a mat or two, a kettle and blankets. Like the women of her race, she was born to be a slave to some dirty, indolent man, who would beat her, despise her sex, and abandon her at his pleasure. No Chippewa Indian is under obligation to his squaw. He does not eat with her, walk the trail with her, or make her a companion, unless he wishes her to break his path in the snow or carry his luggage. She must catch his fish, gather his rice, raise his crops, if he has any, while he hunts and gambles and smokes. She has no word in a council, or honor of any kind whatsoever. There never was a slavery more abject than that of the Indian woman's in America. Bro. Ayer delivered *Oy-yea-ca-gaw-bow-e-quay* from this slavery, by moulding her character in an intelligent, Christian home.

As I enjoy her hospitality in this wilderness, you cannot tell how I thank God for the missionary. Her table is



exquisitely neat, the fare very sumptuous; her house seems always in order, and the ample bed she gives is clean and restful beyond comparison with any I have found in the Indian country. In conversation she is modest, intelligent, direct, discreet. She gives no evidence of foolish pride, or disposition to make an impression. She reads the papers and periodicals, writes a clear, sensible letter, and acts as interpreter and correspondent for the vagabond tribe that live about her dwelling. Her husband is an industrious white man, who is as proud of his wife as any man I ever met. You need not ask what has made her to differ from hundreds of half-clad, half-starved, and wholly filthy squaws on every knoll about this beautiful lake. *Christianity* is the answer; and cannot Christianity do the same for ten thousand other Indian girls? There is great reason to hope it may. Why so little has been accomplished for the Indian, I fear, is because the plan for his salvation has not been sufficiently comprehensive, or if it be not so, the missionary has been unable to carry out a comprehensive plan. If the Indian youth of the country could have the same discipline enjoyed by the person of whom I am writing, I doubt not a large number of them would make valuable citizens. The plan would be to open boarding-schools at all the agencies, and gather all the youth into these schools, and retain them under Christian instructors, affording them all the benefits of the Christian family, and of industrial and educational agencies—the Sabbath-school and the church—until their characters become formed, even if they be kept under such discipline for half a score of years. Do this, and I believe the Indian problem will be solved. This has never been done to any extent. Perhaps it could not have been done, but the time has now come. The Government will favor the movement, the In-

dian will allow his child to attend the school, and good men will labor and pray until the experiment has been thoroughly tried. Meanwhile large appropriations must be made to tide through life the adult Indian, who objects to no policy which gives him a plenty to eat and smoke.

My landlady tells me she finds no society in the wigwam; its life, to her, has nothing but loathing. It would not be otherwise with a large majority of these people if they could receive an education like hers.

Given these comprehensive plans for elevating the Indian, and religion will sink deep its roots, and bear rich fruits for the glory of the Master. Would not God be untrue to himself, his word, and his known character, if it were otherwise? And shall we not be untrue to Him unless we avail ourselves of the better things that have happened unto us, in pursuit of salvation for the red man, until no plan shall be left untried, and no soul unsaved?

Very truly yours, G. D. PIKE.

(From the St. Paul's Press.)

#### LETTER FROM GOV. AUSTIN.

ST. PAUL, Sept. 12, 1871.

Editors St. Paul Press:

It is well known that the people of Isanti county, as well as several other communities in the northern and north-western portions of the state, have made repeated complaints of trespasses, annoyances and offenses, committed by roving bands of Chippewa Indians, during the present and past year. Having received communications from leading citizens of Isanti county, that the patience of their people had at length been exhausted by the continued offenses of these Indians, involving in several instances, as reported, loss of property, and assaults, with dangerous weapons, upon the persons of several settlers, and that their longer presence in the neighborhood would almost certainly lead to a general conflict between the settlers and the Indians, resulting from the determination of the settlers to expel them from the country, I addressed the Rev. E. P. Smith, general agent for the Chippewas, a letter referring to the continued complaints of

the settlers, and stating my fears of such a conflict in case the Indians should not be at once removed, and requesting him to inaugurate and perfect such removal.

In answer to my letter, I received the following communication, which so fully states the views and attitude of the agent on the question, that it may be of interest to the people of those sections of the State frequented by Indians. I would only add that I have not, as governor, authority to expel the whites from Indian lands, the general government reserving exclusive jurisdiction over all such territory.

Very respectfully,  
HORACE AUSTIN.

LETTER FROM THE CHIPPEWA INDIAN  
AGENT.

OFFICE OF U. S. INDIAN AGENT, }  
Sept. 2d, 1871. }

To His Excellency Gov. AUSTIN:

Dear Sir—Referring to your letter of yesterday, respecting the trouble likely to arise between the Indians and the settlers in Isanti county, I beg leave to reply that these Indians of whom complaint is made are of the Mille Lac band; that their reservation at Mille Lac, their right to which has never been relinquished or in any way extinguished, has been seized by white men, and covered with fraudulent scrip and preemption claims equally fraudulent; that this violation of their rights has largely been made by citizens of Isanti county; that the profit of this flagrant usurpation and theft is likely to be thwarted and delayed, unless some pretext can be found for driving the Indians away from their reservation this season.

All of which facts I believe should be carefully considered in estimating the cause and extent of the troubles in Isanti county.

There are three remedies for these Indian troubles, to which I respectfully request your excellency will invite the attention of these citizens.

1. That the white men of that county who have wrongfully seized the lands of the Mille Lac reservation shall relinquish them to the undisturbed possession of their owners, thus giving to their

heathen neighbors a practical lesson in law and order and common justice.

2. That they will hold an Indian passing through their country, or residing in it, amenable to the laws of the country which provide against trespassing and marauding. The Justice of the peace of Isanti county, replying to a suggestion made last May to this effect, stated that they have no difficulty in arresting an Indian—that he submits to a sheriff's process as readily as a white man. Why then should not this process be applied in each case of offense against the rights or the peace of the settlers? That there is an occasional offender among the Indians I have no doubt, and I have as little doubt that the prompt arrest and punishment of a few of those would restrain the whole band. The conviction needs to be established in the minds of white man as well as red man, that an Indian living in Minnesota is subject to Minnesota laws, as well as entitled to their protection.

3. That Isanti citizens will proceed against the men in their county who entice the Indians thither by the sale of whisky. The laws against such sale, both Federal and State, are very stringent. Why should they not be enforced? Wherever trouble arises with an Indian off his reservation it is almost always true that a white man has sold him whisky. Those citizens, who complain to you, know those liquor-sellers, and could easily compel them to desist from the traffic.

If these three means of preventing trouble are adopted there will be peace in Isanti county, so far as the Mille Lac Indians are concerned. But I am seriously of the opinion that either these disturbances complained of are greatly exaggerated, or they are provoked and aggravated for the purpose of involving the Indians in a conflict with the military authorities which will result in their summary expulsion from their reservation.



The fact that 50,000 acres of the best pine lands in Minnesota are waiting the removal of the Indians before the patents will be issued, may help to account for obliquity in moral conduct which otherwise would be surprising.

I am informed by the Commissioner of Indian Affairs that Congress, at its next session, will be asked to provide for the removal of these Mille Lac Indians, and their establishment on the new reservation at White Earth. But if the necessary appropriation should be made, and the Indians consent to go, the removal cannot begin before another summer, and probably cannot be completed within the year. Meanwhile these difficulties are likely to increase, and may become very serious.

I beg your Excellency will counsel forbearance and justice on the part of the white settlers, and will take such measures to secure the execution of the laws against trespassers as will check lawlessness on the part of the Indians, and show the extent of actual trespassing.

If I could state to the Mille Lac Indians, in council, that their "Minnesota Chief" will forbid his "braves" to steal their lands, and will promptly arrest and punish any Indian who transgresses any Minnesota law, I should be ready to guarantee their good behavior in the future.

I am, most respectfully,

Your obedient servant,

EDWARD P. SMITH,

U. S. Indian Agent.

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ITEMS.

**BREAKING CASTE RESTRICTIONS.**—A. Baboo from India, a member of the Brahma Samaj, who has been noted for his interest in the temperance and other social reforms, has been visiting England in company with his wife. She is the first high caste lady who ever crossed the ocean to visit a foreign country.

**RADICAL REFORMS.**—Rev. Mr. Wilder, the American missionary at Kolapoor, states that

more attention is now paid to the education of girls in India, than there was of boys thirty-years ago. This is doubtless the result of the efforts of the Woman's Missionary Societies. He also refers to the increasing number of remarriages of widows, and states as a striking illustration of the changes going forward, that a Koolin Brahmin of Bengal has been compelled by law to support one of his neglected wives.

**TRANSFORMED BY THE GOSPEL.**—Dr. A. L. Stone of San Francisco, who spent his summer vacation in the Sandwich Islands, says he doubts whether as many cultivated, intelligent, and refined families could be found in any of our cities of 10,000 inhabitants, as constitute the society of Honolulu. They are readers and thinkers, and are thoroughly informed in regard to what is passing in the world at large.—*Am. Messenger.*

Howard University, Washington, D.C., has commenced its fall term with about four hundred students. During the summer, it has called Rev. Cyrus S. Richards, L. L. D. from Kimball Union Academy at Meriden, N. H., to become the principal of the Preparatory Department, and Hon. F. L. Cardozo, a colored man, and graduate of Oxford, England, late Secretary of State for South Carolina, to be Professor of Latin. The new theological school opens with ten students; tuition and room free.

It is stated on high authority—in an article in the *North American Review* for July, 1869—that England supports as paupers not less than a twentieth part of her population, while much more than a tenth of her people stand so near the verge of pauperism, as to be, a portion of every year, dependent upon public or private charity, while not less than one-quarter of the people of England are at some period of their lives dependent for subsistence upon public or private charity. Let us be thankful for Columbia, the land for the poor man.

It is estimated that there are circulated in the United States each year 1,500,000,000 copies of periodicals, 35 to each inhabitant. The largest number of daily papers published in any State is 89, in New York. Pennsylvania is second, with 88, then Illinois with 61, and California with 84. Delaware and Florida have each one daily paper. Nearly 1,000 papers are printed on the auxiliary plan—that is, on sheets purchased from New York, Chicago, and other centers, with one side already printed. This number has more than doubled within a year.—*Advance.*

# American Missionary.

NEW YORK, NOVEMBER, 1871.

## SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

## AT WORK AGAIN.

Our missionaries and teachers are again at their posts, and report a very favorable beginning of the year's work. The new church edifices at Charleston, S. C., Chattanooga, Tenn., and Marion, Ala., are rapidly approaching completion. That in Chattanooga is already in use, although the pews are not all in yet.

The missionaries and teachers of this Association are the representatives of the genuine, patriotic and Christian sympathy of the North towards the South. They have a responsible and difficult mission—they must be true to the colored people, and yet kind towards the whites—they have had much obloquy and opposition, but are now, by their success, winning more favorable regard. They need the prayers of God's people that they be not discouraged by difficulties nor elated by prosperity.

## LONG ARTICLES.

The value of a newspaper article is generally in the inverse ratio of its length. There are however instances in which this rule is exactly reversed, and we adduce as proof, the long articles in this number of the "Missionary." We leave the decision to our careful readers.

## DAWNING OF THE DAY.

Some rays of light are streaming up the horizon in the South, indicating the coming day-light over that dark land. The examination of our Schools in

Atlanta, with the frank and honorable acknowledgment of its success by influential citizens, was one such indication. Another will be found in the able and candid article, entitled the "Romance of the Negro," which we copy to-day from the "Galaxy." The writer, Mr. Pollard, is a Southerner, once a slaveholder, an editor, and the author of a history of the Rebellion—a man of leading influence in the South, before, during, and since the war.

## INDIAN FRAUDS EXPOSED.

The *N. Y. Times* of Oct. 7, contains a detailed account of the exposure of extensive frauds practiced upon the Government by Indian Agents. The investigations were made by a Committee appointed by SEC. DELANO, consisting of N. S. Neal, Esq. of Ohio, Rev. E. P. Smith, and Maj. S. N. Clark—the two latter, Indian Agents nominated by this Association. If Gen. Grant's policy can have a fair trial, and such agents as these are entrusted with the business of executing it, the Government will be saved an endless wasting of funds, the Indians will have justice, and the foundation will be laid for peace with those much abused people, and of their ultimate civilization and Christianization.

## A GOOD MOVE, AND THE RIGHT MAN FOR IT.

The Second Congregational Church of Chattanooga was founded recently, with no promptings from outside, and proposes to go forward without missionary aid. It is composed of white persons and yet is in full sympathy with the first Congregational Church (colored) in that city, under the care of the American Missionary Association.

The Second Church has called Rev. J. A. Thome of Cleveland, Ohio, as its pastor, and we understand that he accepts. No more fitting man could be found. He is a Kentuckian by birth



and the son of a slave-holder, yet from his youth up has been a most zealous abolitionist. His gentlemanly bearing, and excellent gifts as preacher and pastor will win for him a deserved success in this new enterprise. We hope many more such self-sustaining churches may spring up in the South.

#### GENEROUS GIVING.

One of the hopeful signs of the times is the generous liberality of those who have abundance. In our column of "Benevolence" mention is made of several such instances. "If riches increase, set not your heart upon them" is the divine command, and there is no better way of obeying the text than by making the giving as liberal as the receiving.

#### GENERAL PROSPERITY.

The mass of Christians are wealthier than ever. It is easier now to give thousands to benevolent causes than it was in the last generation to give hundreds. Can we expect the continuance of this prosperity if we hoard, or spend in extravagance, instead of giving as the Lord hath prospered us? Many Christians in Chicago to-day can tell the old story, that what they gave they saved, and what they saved they lost.

#### CHICAGO AND NEW-YORK.

Chicago has passed through the fire—moving the sympathy of the world by her blackened ruins and homeless people, and exemplifying most signally the insecurity of enterprise and wealth. But Chicago will rise again, more beautiful and stable than ever.

New York is passing through a strange fire—one that has light enough to reveal her iniquity, but not heat enough we fear to consume it. If she is not purified—if present developments only show to future rulers how easily she can be plundered, and to business men how successful villainy is—if they only manifest the

impotence of the spasms of public virtue and the omnipotence of the depraved masses—then New York is worse off than Chicago. Burned ruins can be rebuilt, but corrupted public virtue can end only in anarchy.

#### JOHN MILTON HOLMES.

We need not write an obituary notice of this departed brother. Able pens have already lovingly performed this duty, and have given to the press the mementos of his life and death.

It only remains for us to bring our tribute to that wide sympathy and tireless activity which made him everywhere useful. For several years he was a member of the Executive Committee of this Association, and in that Board no face was more welcome than his, no attendance more regular, no attention and efficiency more marked. A broad ray of sunlight was taken from that Committee when he was compelled by failing health to cease his attendance. But he rests from his toils and sufferings. We mourn our loss; we rejoice in his gain.

REV. GEORGE G. COLLINS, concerning whose death the following resolutions were passed, was a graduate of Oberlin College and of Princeton Theological Seminary. He was laboring in Washington, D. C., under the commission of the American Missionary Association, having charge of the Lincoln Mission, and being, at the same time, Tutor in Howard University.

Brother Collins was a young man of unusual promise, and his death is a great loss to the cause of Christian education. He was one of the few colored men of the country who have an education so thorough and liberal, and a character so stable and Christian, as to qualify them for the duties of instructors in the growing colleges and universities established to promote impartial Christian education in the South.

HOWARD UNIVERSITY, Sept. 4, 1871.

Whereas, the Trustees of Howard University have learned of the death, on the 22d of June, 1871, of Rev. George G. Collins, Tutor in our College Department, a young man in whose short service of one year were exhibited native ability, large acquirements, excellent character and a genial disposition, traits which in the future, as in the past, would have rendered him of great service to our university:

*Resolved*, That the Board express their deep sense of the valuable services of Mr. Collins, known to have been faithfully rendered in the midst of the terrible disease which finally resulted in his death.

*Resolved*, That we deeply sympathize with his family in their affliction, and the great loss to them as well as to the cause of education.

Signed,

D. B. NICHOLS,	} Com.
G. W. BALLOCH,	
H. A. BREWSTER,	

### SCRIPTURAL MISSIONS IN THE LIGHT OF PROVIDENCE.

BY REV. C. L. WOODWORTH.

The words of Christ in the "Great Commission" appoint the field and the work of the Christian Church to the end of time. The field is the world, the work is to preach the gospel to every creature. The terms of the commission are unlimited, but, like all other moral commands, are to be interpreted by individual opportunity and duty. As no single church or person could go into all the world, and preach the gospel to every creature, there clearly is a limit to individual duty in this regard, and that limitation must guide us in our interpretation of the command.

The same authority which laid upon the church the general work, laid upon her also the particular method of its accomplishment, "to preach in His name among all nations, beginning at Jerusalem." Here, then, she is brought face to face with the field, the work, and the method of the work. She is to start at her own doors, working outward in widening circles until she reaches the outmost limits of the globe.

Beyond this, or against this, there is nothing to be said; we bow to the Son of God, and accept his last command as the line and the measure of our duty. The only question we have a right to consider

is one of methods and possibilities. Since we are limited, both in the ability to do and the means to do with, it is perfectly fair to inquire where we shall begin, and what we shall do. For, clearly, every person and every church is not to do the same thing. Neither has every nation the same destiny, nor the same mission to fulfill. England and America have each peculiar duties, and each will answer its end as it meets its own peculiar liabilities. Our own is a composite nation, made up of every people under heaven; the population of Great Britain, on the other hand, is for the most part native-born. But she has vast colonial possessions in different quarters, and among the different races of mankind. To all these she owes the gospel, and if faithful to her trust, could teach the nations through her outlying dominions and populations. We, within a narrower range, could yet do the same thing at our own doors, through the millions that are coming here for asylum and bread. And do not these differences in the make up and condition of the nations determine the work which they are to do, and the field they are to occupy?

The salvation of the world is the object aimed at, and the only question is where can we do most for that end, in this or in other lands, at home or abroad? In a word, if the Christian people of America had consecrated themselves and their property to the work of giving the gospel to the world, would there be one part of the world more than another that would claim their attention?

It seems to us that first of all they would be bound to give the gospel to their own land, and, in the second place, to labor where their means and influence would go farthest, and most rapidly advance the kingdom of our Lord.

The same principle which makes it the duty of a father to provide for his own children before the children of strangers makes it one's own duty to provide for one's own nation before foreign nations. There must be a beginning somewhere, and hence naturally at home, at Jerusalem.



We speak of this nation as a Christian nation, and yet only one in eight of its population is nominally connected with an Evangelical church, while of those who are thoroughly subjected to the law of Christ, holding property and person as not their own, the number is almost too insignificant to be named. It is not claimed that the law of equity and love is carried into business transactions, any more than it reigns in the other relations of life. On this two hundred and fiftieth year from the landing of the Pilgrims we have not Christianity enough to deliver us from the narrowest and meanest prejudice against color, or to make us willing that the poor and oppressed of other lands should share with us the rewards which are here offered to honest toil. The negro is still despised, and the Chinaman outraged amid the very scenes where Christianity boasts her triumphs, and where she is bustling with preparation to send the gospel to their native lands. But what have we to answer when the Christianity we seek to propagate utters curses for blessings on those who come to its doors for the bread of life?

We had two centuries and a half to frame Christian institutions into this land, before the flood of immigration rose to its threatening height. If they cannot endure the strain that is coming upon them, in this infusion of foreign blood, they may as well be swept away. At any rate the providential hour to test their strength is near at hand. It is to be seen whether five *millions* of Christians, at home, count themselves incompetent to care for the *thousands*, when with a few hundreds they talk of saving the uncounted millions abroad! Hitherto we have thought it wise to send a score or two of missionaries to India, to China, to Africa, but, somehow, have thought we could not save the few representatives of those lands who are straying to our shores. We are sending missionaries to convert the Catholic nations, and do not see our absurdity, while the Catholic domestics in our kitchens, the laborers on our farms and railroads, in our shops and mines, are neglected and unsaved. Hundreds of

thousands of Catholic men and women are living in the most intimate relations to Christian families and Christian institutions, every day of the year, but we give it up that we cannot reach them. What better opportunity can we have, what better opportunity can we ask? If we cannot reach them in our own homes, how infinite the absurdity that we can reach them in theirs! But the day of trifling is over, and it looks as if we would be compelled to give them our faith, or else surrender to theirs. This waiting of the world for nineteen centuries, to hear the glad tidings, suggests this quicker and sharper way which God is using. We would not go to the nations, except by the paucity of our numbers to reach the hopelessness of their want, and the vastness of the work. And now they come to us. If by this, God intends to compel us to care for them, he relieves us of the necessity of going after them. And the work will be easier just so soon as we take its burdens from the few, and lay them upon the many.

What is to hinder every Christian man or woman in the country from laboring in this way for foreign nations? Would God be bringing the people of all races to our doors, and diffusing them throughout the land, if he did not have some purpose of wisdom and mercy respecting them? Would it be surprising if it was to give each of us the chance to obey the last command of his Lord, and to show us a shorter and better way to save the world?

See how He shifts the burden from us to the nations themselves, reversing completely the old order. Now they come to us, learn our language, hear of Christ, and with the new song return at their own charges. Now they come beneath the spell of our civilization, feel the throb of our matchless activity, see in operation our Christian institutions, and learn more in a day of the practical power and results of the gospel, in its applied form, than they could hope to learn in their own lands, under the best missionary teachings, in years, getting through the eye, the ear, and almost every sense, the Chris-

tian ideas, which they can best interpret into their own language, and convey to their own people. The gain is immense; the advantage cannot be estimated. Here is the grand opportunity of the American church. Not a nation on earth that is not here at school, and not one that we may not teach if we will.

Is it not clear that one way to reach Africa is by the Southern States, and China by the Pacific slopes? Would God's will be plainer if he spoke it by a new revelation? America's part in the salvation of the world is, first at least, to fuse all the populations of the land into one Christian brotherhood. When she shall have thoroughly Christianized her divers tongues and peoples, we believe all the tongues of the earth will be blending in the grand chorus of redeeming love. The converts, multiplied here, will fly like doves to their own lands, wafting the glad tidings and heralding the millennial dawn.

With these views, it has seemed to the Association that, for itself, it might labor for the salvation of this land with reference to the salvation of the world. And it has thought it wise to expend its means and its energies on representative races, having an outlook to the land of their fathers. So it has carried letters and the gospel to the negro, in the full belief that he is the chosen instrument to save Africa. And to the land's end it is sending teachers and missionaries to the Chinese, as fully persuaded that God has led them here to bathe in our light, catch the story of our faith and hope, and bear it to the unconverted masses in fatherland.

Here, then, is our position to-day. The world at our doors, and coming, *coming*! Now it shall be seen whether our institutions are vital enough to assimilate all these peoples, and fuse them into one—whether the one blood of humanity shall course through the national heart, and raise up a people to carry the glad tidings of human brotherhood and redemption to the ends of the earth. That this is our mission we have the utmost confidence, nor have we a doubt that after we have groped about in the dark a while longer

we shall see it. And then Christian men and women will feel the inspiration of one of the sublimest ideas that ever entered the mind of man. They will comprehend, at last, that we are a chosen people, and that the ends of the earth are coming to us that we may press to their thirsty lips the cup of salvation. They will see that we have the opportunity, any day and hour, to fulfill the Savior's last command—to go into all the world and preach the gospel to every creature—because all the world is clustering around our doors.

What a day that will be for us and for the nations, when we shall see, in this new light, the meaning of this last, dying command of our ascended Lord! It will wake us like a trumpet call for battle—it will move us like a cry to save a dying world!

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#### THE KU-KLUX :

##### GETTING AT THE FACTS.

Great efforts have been made at the North to produce the impression that the stories about the Ku-klux outrages were fictitious or greatly exaggerated. But the test of honest judicial investigation compels even Southerners to admit the facts and to promise aid in suppressing the order.

The trials in North Carolina, under Hon. Hugh L. Bond show that at length a judge has been found equal to the emergency. A special dispatch to the *N. Y. Times* gives us the following significant items:—

WASHINGTON, D. C., Oct. 6.—Gen. A. E. KING and Special Mail Agent PETHERBRIDGE, who have been in North Carolina on a special mission, returned here to-day. They represent that the fright among the Ku-klux and their friends in the State is becoming terrible, and that as an organization the Ku-klux is rapidly collapsing. When the trials began, a large number of prominent citizens came to Raleigh, among them several of the leading lawyers of the State to defend the prisoners, affecting to believe that the existence of an organization would be disproved. But



the result of the trials astonished them, and a few days ago ten of the principal men addressed Judge BOND the following important letter :

RALEIGH, N. C., Sept. 30, 1871.

Hon. H. L. Bond, Judge United States Circuit Court

SIR: We have the honor, in the interest of the peace of the people of North Carolina, to address you this note. The fact that a secret unlawful organization, called the Kuklux or Invisible Empire exists in certain parts of the State, has been manifested in the recent trials before the Court over which you preside. We condemn without reservation all such organizations. We denounce them as dangerous to good government, and we regard it the eminent duty of all good citizens to suppress them. No right-minded men in North Carolina can palliate or deny the crimes committed by these organizations, but we think if the further prosecution of the persons charged with these offenses was continued until the November Term, it would enable us to enlist all law-loving citizens of the State to make an energetic and effectual effort for the restoration of good order. We assure you that before the November Term of the Circuit Court we believe that this unlawful organization will be effectually suppressed. In presenting these considerations to your Honor, we declare that it is our duty and purpose to exert all the influence we possess, and use all the means in our power to absolutely suppress this organization, and to secure a lasting, permanent peace to the State. The laws of the country must and shall be vindicated. We are satisfied and give the assurance that the people of North Carolina will unite in arresting, and forever obliterating an evil which brings nothing but calamity to the State. In the name of a just and honorable people, and by all the considerations which appeal to good men, we solemnly protest that these violations of law and public justice must and shall cease.

We have the honor to be, &c.,

Thos. Bragg, Wm. H. Shipp, George V. Strong, M. W. Ransom, Daniel G. Fowle, William H. Battle, Jas. B. Batchelor, R. H. Battle, Jr., B. F. Moore, D. M. Barringer.

To this letter Judge BOND sent the following reply declining the request for a postponement:

RALEIGH, N. C., Oct. 2, 1871.

GENTLEMEN: I have the honor to acknowledge at the hands of His Excellency Gov. CALDWELL the receipt of your letter asking me to postpone the trials of the cases now pending in the Circuit Court

under the Enforcement act. I have given your letter the long and careful consideration to which your eminent position in North Carolina and the importance of the subject to which it relates entitled it, but I am unable to comply with your request. These cases are very numerous, and if not tried now will at our next term so encumber the docket as to obstruct all civil business. The city is full of witnesses summoned from long distances, who have remained here for several weeks at a large cost, and it would be a great hardship to make them return here again, and it would be unjust for me to send them home unless I knew they could return with the same feeling of personal security that I myself should have on my return home. This I do not know, and though you give me assurances that before the next term of the Circuit Court the "Invisible Empire" shall be effectually suppressed, it is not suppressed now, and I feel that the enforcement of the law should continue. I have come to this conclusion with less reluctance, because I am sure gentlemen who are so sincere in their desire to relieve North Carolina of this disgraceful and infamous association will not remit their labors to suppress it, as they assure me they have the power to do, because the Court sits a week or two longer to assist them in their undertaking. I am glad to hear from you that the recent trials have manifested that this secret and unlawful organization exists in some parts of North Carolina. It cannot but aid you in your efforts to suppress it to point out by these trials to you who are the guilty persons who compose it. I hope, gentlemen, that you will agree with me that it is best to do so. With great respect, I beg to remain,

Yours, very respectfully,

HUGH L. BOND,

Judge United States Circuit Court.

To THOS. BRAGG, Esq., GEO. V. STRONG, Esq., and others.

## MISCELLANEOUS.

### A WORK THAT GROWS.

The missionary work is one that grows continually, and its growth demands new and larger supplies of men and means. If we pray for its enlargement we also pray that it may make heavier drafts upon our interest, our purses and our prayers. We have only this alternative, growth and larger giving, more consecration and more prayer, or to relinquish our interest, consecration and prayer, and to check

and choke the petition taught us by our Lord, "Thy kingdom come." Which do we accept?—*Macedonian*.

### NEARLY MISSED IT.

In the new African diamond fields a fifty-six-carat gem, very pure and valued at \$45,000, was recently found. To show what a lottery, diamond-hunting is, it is stated that the fortunate finder had been long at work on that field without any success, and only the night before he had offered his claim for sale for the price of a shovel. In the morning, under a momentary impulse of hope, he struck his pick three or four times into the ground, and this large diamond rolled out.

We commend the incident to those colporteurs and other laborers who have been working wearily in fields that seem barren of results. Your work, unlike diamond-hunting, is not a lottery. It is guided by a Providence, and governed by laws that are inevitably productive. In the "patience of hope" toil on. There is some corner of the house where the lost piece of silver is hiding; there is some thicket of thorns where the lost sheep, entangled and bleeding, awaits your diligent search.

And you, anxious seeker after hope, keep digging in the mine of God's truth; another leaf turned over, and the price-less promise will glitter that shall enrich you forever.—*Id.*

### CROOKED STICKS.

It was a quaint but wise remark of an old colored minister of Louisiana: "God Almighty can strike a straight blow with a crooked stick." He meant to say that God could work by means of uneducated ministers, which is true, though no argument for ignorance. In a wider sense than he intended, God can effect his purposes by what seem to us not only very imperfect but inappropriate, and even impossible agencies. It is not for us to limit the Almighty. He can make no mistakes. Crooked providences or crooked men, when employed by him, cannot strike amiss.

They make the very impression that he

intended. They strike a straight blow. Jonah was a crooked stick, and not only crooked but gnarled, but when God used him he struck a straight blow, a blow that went straight to the conscience of the Ninevites, and bound them in penitence and submission.—*Ch'n Era.*

### BENEVOLENCE.

GIFTS FOR EDUCATION.—J. E. Sheffield, Esq., of New Haven, who gave \$250,000 to the Scientific School of Yale College that bears his name, has recently given another lot of land for a new building. An anonymous donor has given \$10,000 towards a professor's fund of \$50,000. Mrs. S. K. Higgins of Liverpool, Eng., has given \$25,000 towards endowing a professorship of Dynamic Engineering in that institution, that the name of her late husband may be associated with it. H. D. Rolph of New York has given grounds valued at \$50,000 for the benefit of the proposed new Methodist Conference Seminary at Stamford, Ct. He also offers to give the ground and build and furnish a new church for the Seminary, costing about \$40,000. Orange Judd, Esq., editor of the *Agriculturist*, has built a fine hall, at a cost of \$100,000, for the Wesleyan University at Middletown, Ct., to be used for the department of Natural Science.

UNOSTENTATIOUS BENEVOLENCE.—Mr. John A. Brown, a venerable Christian banker of Philadelphia, has made a donation of \$300,000 to the Presbyterian hospital lately established, on condition that its income be devoted to the current expenses. It was his wish that his name might not be made public; but so generous an act could not be concealed.

GENEROUS SYMPATHY.—During the last twenty-three years there has been sent through banks and commercial houses to Ireland \$81,670,000 in gold, mostly forwarded by servant-girls and



day-laborers to their friends and relatives, to pay their passage to this country. During the past five months a single business firm in the northwest has sent over \$150,000 to Norway and Denmark, from emigrants who wished their countrymen to join them here.

**THE CARPENTER'S DREAM.**—A poor man was a carpenter; and he often said to himself and to others, "If I was only rich, I would show people how to give." In his dream he saw a pyramid of silver dollars—all new, bright and beautiful. Just then a voice reached him, saying—"Now is your time! You are rich at last; let us see your generosity!" So he rose from his seat and went to the pile to take some money for charitable purposes. But the pyramid was so perfect that he could not bear to break it. He walked all around it, but found no place where he could take a dollar without spoiling the heap. So he decided that *the pyramid should not be broken!* \* \* \* and then awoke. He awoke to know himself, and to see that he would be generous only while comparatively poor.—*Christian at Work.*

**DOES IT COME FROM THE HEART.**—The late Andrew Fuller usually devoted several weeks in each year to visiting the churches and collecting money. On a certain occasion, he called on a pious and benevolent nobleman. Having laid before him the operations of the mission in Hindostan, the progress of the translation of the Scriptures, and the call for aid, the nobleman handed him a guinea. Fuller, observing that it was bestowed with an air of indifference, thus addressed him: "My lord, does this come from the heart?" "What matter is that?" said the nobleman; "suppose it does not come from the heart, it will answer your purpose as well. If you get the money, why do you care whether it comes from the heart or not?" "Take it back—take it back," said the man of God; "I cannot take it. My Lord and Master requires

the heart. He will not accept an offering unless it comes from the heart." "Well, give it back," said the nobleman; "it did not come from the heart." So he took the guinea, and stepped to his desk, he drew a check on his banker for twenty pounds, and handing it to Fuller, said, "This comes from the heart. I love and honor the principles by which you are governed. I love the Lord Jesus Christ and His cause, and know that no offering is acceptable to Him *unless it comes from the heart.*"—*Times of Refreshing.*

## POETRY.

### "WAITING AND WATCHING FOR ME,"

BY JOHN LINDOP.

[AN old tradition says that those we have served on earth shall be the first to welcome us in heaven.]

There are little ones gancing about on my path.

In need of a friend and a guide;

There are dim little eyes looking up into mine,

Whose tears could be easily dried.

But Jesus may beckon the children away

In the midst of their grief or their glee;

Will any of these at the beautiful gate

Be waiting and watching for me?

There are old and forsaken, who linger awhile

In the homes which their dearest have left,

And an action of love, or a few gentle words,

Might cheer the sad spirit bereft.

But the reaper is near the long standing corn,

The weary shall soon be set free;

Will any of these at the beautiful gate

Be waiting and watching for me?

There are dear ones at home I may bless with my love;

There are wretched ones pacing the street;

There are friendless and suffering strangers around,

There are tempted and poor I must meet;

There are many unthought of, whom, happy and blest,

In the land of pure love I shall see;

Will any of these at the beautiful gate

Be waiting and watching for me?

*Christian at Work.*

## CHILDREN'S DEPARTMENT

—:O:—

### "IT IS TOO LATE NOW, PA."

DURING a series of religious meetings held in a school-house of a small village, a very little girl became much interested for the salvation of her soul. Her father,

a hater of holiness, who lived next door to the place of meeting, and who had at one time solicited the prayers of Christians for himself, strictly forbade her again entering the "house of prayer."

The poor little girl was much oppressed, and knew not what to do, but obeyed her father until the next meeting was nearly half through, then slipping out without his knowledge, and getting through a hole in the back yard fence, she hastily ran to the meeting. It was some time before her father missed her; but when he found her gone, he went immediately to the meeting, where she was on her knees with others for whom the people of God were praying. So enraged was he, that he went directly forward, and took her in his arms, to carry her from the place. As he raised her from her knees, she looked up with a heavenly smile, and said,

"It is too late now, pa; I have given my heart to the Savior."

This was too much for the hardened sinner; he, too, sank on his knees, while God's children united in prayer; and very soon he found that Saviour he had in vain attempted to shut out from his daughter's heart.—*The Christian*.

#### A GOOD REPUTATION TO HAVE.

A little story I am going to tell you happened just before the war, when every one was very, very busy. Soldiers were enlisting and going away from almost every home in the land.

One young man had volunteered and was expecting daily to be ordered to the seat of war. One day his mother gave him an unpaid bill with money, and asked him to pay it. When he returned home at night she said, "Did you pay that bill?" "Yes," he answered. In a few days the bill was sent in a second time. "I thought," she said to her son, "that you paid this."

"I really don't remember, mother, you know I've had so very many things on my mind."

"But you said you did."

"Well," he answered, "if I said I did, I did."

He went away, and his mother took the bill herself to the store. The young man had been known in the town all his life, and what opinion was held of him this will show.

"I am quite sure," she said, "that my son paid this some days ago; he has been very busy since, and has quite forgotten about it; but he told me that day he had, and says if he said then that he had, he is quite sure he did."

"Well," said the man, "I forgot about it; but if he ever said he did, he did."

Wasn't that a grand character to have? Having once said a thing, that was enough to make others believe it, whether he remembered it or not.

I wish all the boys in our land were as sure of a good reputation. M. G. M.

*Christian Weekly.*

#### THE LITTLE SWEEP'S PRAYER.

Knowing that all the children in my class were constantly occupied during the week, I feared that the duty of prayer was sometimes neglected. I insisted, on Sabbath, on the importance of prayer. At the close I asked a little boy of ten years of age, who led a very uncomfortable life in the service of a sweepmaster.

"And do you ever pray?"

"Oh! yes, monsieur."

"And when do you do it? You go out very early in the morning, do you not?"

"Yes, monsieur; and we are only half awake when we leave the house. I think about God, but cannot say that I pray then."

"When then?"

"You see, monsieur, our master orders us to mount the chimney quickly, but does not forbid us to rest a little when we are at the top. Then I sit on the top of the chimney and pray."

"And what do you say?"

"Ah! monsieur, very little. I know no grand words with which to speak to God. Most frequently I only repeat a verse that I have learned at school."

"What is that?"

My scholar repeated with fervor: "God be merciful to me a sinner."

*Sunday-School Visitor.*



## PAYING THE DEBT.

Our readers will recollect the letters we published from two little girls, enclosing their repeated contributions "towards paying the debt" of this Association. In publishing their last letter we suggested that the young donors ought to be made Life Members of the Association, and we invited contributions for that purpose.

We are happy to give below the responses to that appeal, and to announce that the certificates of Life Membership have been forwarded. Their contributions are thus calling forth help that they little expected.

MERIDEN, CONN., Aug. 3rd, 1871.

MR. W. E. WHITING,

DEAR SIR:—I have read with great interest the letter of little Edith Parsons, in the American Missionary for this month, regarding the efforts of herself and her little sister, toward paying the debt, and I too think that they ought to be made Life Members of the American Missionary Association.

I herewith enclose a check for thirty dollars, to constitute little Edith Parsons a Life Member.

Perhaps some one else will furnish the means to constitute her little sister a Life Member.

May the Lord bless, and abide with the dear children all the journey of life through.

Yours most Respectfully,

EDMUND TUTTLE.

EAST WILSON, NIAGARA CO., N.Y. }  
Aug. 22nd, 1871. }

WM. E. WHITING,

DEAR SIR:—Enclosed I send you a draft for thirty-four dollars—thirty dols. (by H. H.) to constitute one of those little girls a Life Member of the American Missionary Association and "toward paying the debt of your Society. Blessed be their precious faith.

Yours Respectfully,

H. HALSEY.

**MORE HELP "TOWARDS PAYING THE DEBT."**

The two little girls are not only stimulating older persons to help, but are moving some of their own age. This letter, from the prairies of the West, tells its own story:—

NEWTON, IOWA.

A. M. A.

Mamma read in the American Missionary about two little girls giving \$1.00 each toward paying the debt of the American Missionary Society, and that made me think I could do something too. So my little brother Charlie and I have been working two months, washing dishes, churning, picking potatoes; and besides picked some apples for grand ma. So now we have 50 cts. each, will you please accept also our well wishes.

(Written by mamma.)

C. E. & C. H. KING.

**RECEIPTS**

FOR SEPTEMBER, 1871.

MAINE, \$785.15.

Augusta. "A Friend," to const. Miss SYLVIA L. SMITH L. M. ....	\$ 30 00
Bath. Charles Russell \$3., Mrs. Eliza Bowker \$2., J. B. 50c. ....	5 50
Bethel. BEQUEST of Timothy J. Chapman, by Hon. R. A. Chapman, Ex'r, \$105.25, Second Cong. Ch. \$11. ....	516 25
Farmington Cong. Ch. ....	50 00
Freeport. ESTATE of S. J. Nason. ....	30 00
Garland. Cong. Ch. ....	9 50
Machias. Miss U. M. Penniman. ....	5 00
New Sharon. F. A. Morrill. ....	5 00
North Yarmouth. Captain S. H. Sweetser and wife. ....	15 00
Portland. "A Lady of Bethel Cong. Ch." ..	4 00
West Bath. Isaiah Percy \$4., Beulah B. Percy \$3., B. J. 50c. ....	7 50
Winthrop. Dea. S. Sewall \$10., Mrs. S. Sewall \$5., I. N. M. \$1., Cong. Ch. \$6.40, Yarmouth. First Cong Ch to const. REV. LEAVITT BARTLETT and Mrs. EMILY S. BARTLETT L. M's. ....	64 00
York. First Cong. Ch. ....	21 00

NEW HAMPSHIRE, \$259.34.

Alstead. Cong. Ch. ....	3 16
Alstead Centre. Cong. Ch. ....	5 45
Auburn. Cong. Ch. ....	12 30
Bennington. Cong. Ch. ....	15 00
East Sullivan. Rufus Mason. ....	5 00
East Wilton. Cong. Ch. (ad'l). ....	9 00
Meriden. Cong. Ch. ....	11 78
Manchester. First Cong. Ch. ....	122 65
Marlborough. Cong. Ch. ....	14 00
Mason. ESTATE of Martha J. Merriam, by L. M. Merriam. ....	25 00
Nashua. H. M. Swallow, to const. Mrs. M. A. WHITTEMORE L. M. ....	30 00
Plainfield. Rev. Mrs. S. ....	1 00
Lyme. S. W. Balch. ....	5 00

VERMONT, \$281.05.

Bakersfield. Cong. Ch. ....	7 00
Barnet. Cong. Ch. ....	23 00
Bradford. Ozias King and Rev. S. McKean \$10. ea., "A Friend" \$5. ....	25 00
Brattleborough. E. F. ....	50
B. Trunk of C. and \$3. ....	3 00
Cambridge. M. Safford \$6., Mrs. Charlotte Foote and Mrs. O. W. Reynolds \$5. ea., Mrs. Madison Safford \$3., Mrs. Mary Waterhouse and S. M. Safford \$2. ea., J. M. S. and B. B. \$1. ea., bal. to const. Mrs. O. W. REYNOLDS L. M. ....	25 00
Fayetteville. Austin Birchard \$5., 4 Individuals \$1. ea., M. W. 25c. ....	9 25
Granby. Mary W. Rice \$2., "Friends" \$1. ....	3 00
Marlborough. Cong. Ch. ....	5 00
Montpelier. 5 Individuals \$1. ea., J. F. 62c., by Zenas Wood. ....	5 62
Norwich. Cong. Ch. \$42.50, J. G. Stimson for Plymouth Chapel, Charleston, S. C. \$10. ....	52 50
Ripton. Cong. Ch. ....	10 00

Springfield. Cong. Ch., to const. Mrs. HARRIET E. GOODENOW, MISS LUCY G. GOULD, MRS. ELIZA B. HALL, EDWARD HALL and GEO. K. HALL, L. M.'s.....	165 60
Waitsfield. Mrs. S. W.....	25
West Dover. Cong. Ch.....	5 45
West Fairlee. Cong. Ch.....	27 00
Weston. Mrs. R. S. Clayton.....	2 60
Wilmington. Cong. Ch.....	11 88
Winooski. Cong. Ch., a Communion Set.	

## MASSACHUSETTS, \$4,367.80.

Amherst. College Ch. \$101.52, Amherst College, A Friend \$15., First Cong. Ch. (ad'l) \$13.....	129 52
Andover. Peter Smith \$500., West Cong. Ch. \$41.80, E. C. Stickel \$5.....	546 80
Arlington. Dea. John Field, for <i>Straight U.</i> .....	500 00
Ashburnham. Marshall Wetherbee.....	5 00
Auburn. ESTATE of William Craig, by J. B. Pratt and Joel Carter, Ex.....	300 00
Boston. Second Dorchester Ch. \$312.25, Highland Cong. Ch. \$24.65, Mrs. D. S. M. 50c.....	337 40
Boston Highlands. J. G. Cary \$5. and b. of C.....	5 00
Boxborough. Cong. Ch.....	13 00
Becket. First Cong. Ch.....	5 00
Belchertown. Cong. Ch. for a Teacher and to const. REV. PAYSON W. LYMAN and REV. HENRY B. BLAKE L. M.'s.....	62 00
Berkley. M. Isaac Babbitt.....	5 00
Bernardston. Cong. Ch.....	10 00
Braintree. Cong. Ch. to const. REV. R. S. STORRS, D. D., L. M.....	33 00
Centerville. Cong. Ch.....	4 10
Charlton. Clarissa W. Case.....	5 00
Chicopee. Second Cong. Ch. \$26 90, First Cong. Ch. \$16 33.....	43 23
Clinton. C. L. Swan \$100., First Evan. Ch. \$30.29, Miss M. C. Sawyer \$2.....	132 29
Coleraine. Cong. Ch.....	25 00
Concord. Cong. Ch.....	33 30
East Hampton. First Cong. Ch. \$75. and Sab. Sch. \$125.....	200 00
East Medway. M. W. Daniels, Communion Service.....	
East Randolph. Nathaniel Sprague, for <i>Phym. Chapel, Charleston, S. C.</i> .....	5 00
Easton. Evan. Ch. and Sab. Sch. to const. LUKE S. GREENLEAF L. M.....	30 00
Enfield. ESTATE of Mrs. Lucina Howes, per E. D. Haskell, Ex.....	100 00
Erving. Cong. Ch.....	12 50
Fall River. First Cong. Ch.....	82 45
Frammingham. W. P. Temple, to const. Miss SARAH A. TEMPLE L. M.....	30 00
Grafton. "A Friend" b. of C.....	
Greenfield. Rev. S. H. Lee \$20., First Cong. Ch. \$8.56.....	28 56
Groton Centre. George Farnsworth, for <i>Theo. Sch. Straight U.</i> .....	100 00
Groveland. Cong. Ch.....	9 50
Hatfield. By F. Graves, for a pupil Howard U.....	52 50
Hardwick. E. B. Foster.....	5 00
Haverhill. Mrs. A. M. Swan.....	2 00
Hingham. Evan. Cong. Ch.....	6 50
Huntington. First Cong. Ch.....	20 50
Lakeville. Cong. Ch.....	26 00
Lancaster. Cong. Ch. and ladies of Industrial School, for Atlanta U. and to const. Mrs. LUCY E. CASE L. M.....	36 00
Leominster. A. G. Reckard.....	15 00
Medford. Trin. Cong. Ch. (30 of which to const. JOSEPH WILCOX L. M.).....	150 00
Nantucket. Ezekiel Hallett.....	5 00
New Braintree. Cong. Sab. Sch.....	22 00
Newburyport. Whitefield Cong. Ch.....	74 82
North Brookfield. Union Cong. Ch.....	25 00
North Bridgewater. Cong. Ch. \$58.50, and Sab. Sch. \$41.50, for <i>Phym. Chapel, Charleston, S. C.</i> .....	100 00
North Becket. Cong. Ch.....	10 00
Northfield. Cong. Ch.....	26 71
North Weymouth. E. & L. A. Humphrey.....	3 00

Petersham. Orthodox Cong. Ch.....	15 50
Plymouth. Ch. of the Pilgrimage, to const. Rev. GEO. A. THWESBURY L. M.....	30 92
Provincetown. Cong. Ch.....	11 40
Rutland. Cong. Ch.....	48 75
Scituate. Cong. Ch. \$4.55, and Sab. Sch. \$1.50.....	6 05
Shelburne. Cong. Ch.....	68 26
South Amherst. Cong. Ch. for a Teacher.....	58 33
South Egremont. S. N. K.....	2 00
South Weymouth. Second Cong. Ch.....	45 00
Springfield. North Cong. Ch. \$46.30, to const. C. D. HURLBERT, L. M., Olivet Sab. Sch. \$16.41.....	62 71
Stockbridge. Rev. J. Brewer.....	5 00
Sunderland. Cong. Ch. to const. Mrs. HATTIE S. HUNT and MARTIN L. HUBBARD L. M.'s.....	76 95
Swampscott. Miss C. W. Woodbury, for <i>Phm. Chapel, Charleston, S. C.</i> .....	5 00
Tewkesbury. Manning Brothers, to const. JOHN MANNING L. M. \$30., Cong. Sab. Sch. to const. MISS MARY SPAULDING L. M. \$3.....	60 00
Uxbridge. Cong. Ch. \$35., Mrs. L. B. T. 50c.....	35 50
Upton. Cong. Ch.....	14 00
Waltham. Cong. Ch.....	161 20
Wayland. Cong. Sab. Sch.....	12 22
Whateley. Cong. Ch.....	11 78
West Brookfield. Cong. Ch. M. C. Coll.....	18 03
West Newton. Mrs. Adolphus Smith.....	10 00
West Roxbury. S. D. Smith 600 vols. of Books.....	
Westport. Rev. H. P. Leonard.....	4 00
Worcester. Old South Ch. \$105.42, Sab. Sch. of Union Ch. \$75., Plymouth Cong. Ch. \$52.....	232 42

## RHODE ISLAND.

Providence. P. M. Edwards.....	2 00
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## CONNECTICUT, \$7,400.50.

Berlin. Second Cong. Ch. \$144 67, and Sab. Sch. \$6 84.....	151 51
Bloomfield. Cong. Ch. \$30. to const. EDWARD B. ROWLEY L. M., Cong. Sab. Sch. \$30. to const. S. C. BUCKINGHAM L. M.....	60 00
Bridgeport. ESTATE of Dea. Geo. Sterling, by Edward Sterling.....	1162 50
Bristol. Mrs. P. L. Alcott.....	5 00
Bristol. Cong. Ch. \$90.67, ack. in October number should read \$98.67, \$8. of which having been ack. as from Bristol, R. I.....	
Cromwell. G. H. Butler, to const. Mrs. L. BUTLER L. M.....	30 00
Darien. Cong. Sab. Sch.....	30 00
East Hartford. Gelson Wright.....	10 00
Ellington. Cong. Ch.....	21 64
Farmington. Henry D. Hawley \$300, for Teachers, and to const. Rev. MYRON N. MORRIS, COL. NOADIAH HART, CHARLES D. HAWLEY and HENRY K. HAWLEY, L. M's.....	300 00
Glastenbury. First Ch.....	100 00
Griswold. Cong. Ch. \$42.80, to const. Mrs. F. E. FELLOWS L. M., Cong. Sab. Sch. \$15.....	57 80
Hartford. ESTATE of Alfred Smith, by H. A. Perkins, Ex., \$1250., E. Collins \$20., Rev. J. Brace, D. D., J. Wilcox and R. Mather \$10. ea., Others \$24., for <i>Phym. Chapel, Charleston, S. C.</i> , Mrs. Oliver Parish \$10., bal. to const. C. M. TALCOTT L. M.....	1334 00
Milton. Cong. Ch.....	6 65
New Haven. LEGACY of Mrs. Frances Bradley, by Atwater Treat, \$1000., Atwater Treat \$20.....	1020 00
New London. First Cong. Ch.....	152 61
New Milford. Sab. Sch. of First Cong. Ch. \$60. for a Teacher, and to const. REV. JAMES BONAR and MISS ISABELLA WILSON L. M's. By G. W. Whittlesey, for <i>Straight U.</i> \$23.....	83 00
Newtown. Cong. Ch.....	20 00
North Lyme. "A Friend".....	4 00



Norwich. Broadway Cong. Ch. \$567.74, for Atlanta U., Henry Bill (of which \$100 for A. U.) \$250., C. B. Rogers \$90. to const. GEO. W. ROGERS, EDWARD PAYSON ROGERS and BRADFORD H. ROGERS, L. M.'s (\$97.74), Moses Pierce \$500. for Schools at the South, Broadway Sab. Sch. \$37.50, for a Teacher, First Cong. Ch. \$121.88. ....	1567 12
Putnam. Second Cong. Ch. to const. CHAS. N. FENN, E. NEWTON TOURTELLOTT, WILLIAM H. WARD, FRANKLIN W. PERRY and D. B. PLIMPTON, M. D., L. M.'s. ....	283 07
Rockville. George Maxwell, J. N. Stickney, George Talcott and Mrs. O. P. Hammond \$10. ea., H. L. James, S. S. Gould and Hon. Dwight Loomis \$5 ea. for Plym. Chapel, Charleston. S. C., E. F. Stoughton \$15., and John M. Pratt \$5. bal. to const. JOHN M. PRATT L. M. ....	75 00
Southbury. First Cong. Sab. Sch. ....	16 00
Wallingford. Cong. Ch. ....	57 31
Washington. Wait Abernethy. ....	2 00
Waterbury. Second Cong. Ch. ....	400 00
Wethersfield. Cong. Ch. \$114.50, Horace Savage \$5. ....	119 50
West Hartford. Cong. Ch. ....	31 15
West Killingly. Westfield Ch. ....	35 16
West Meriden. Edmund Tuttle, for Tougaloo Inst. and to const. Miss NELLIE M. TUTTLE L. M. ....	30 00
Wilton. Rev. S. J. M. Merwin, for Straight U. ....	100 00
Windham. First Cong. Ch. to const. GEO. D. HOWES and MARY L. RAMSDELL L. M.'s	85 49
Woodbury. "L." First Cong. Ch. ....	50 00

## NEW YORK, \$935.72.

Alexander. Dea. H. H. Crossman. ....	5 00
Amsterdam. Mrs. M. H. Cady and David Cady, for a Teacher, and to const. Miss M. A. ANDREWS L. M. ....	50 00
Ashford. Mrs. L. Fox. ....	2 00
Binghamton. "A. H." ....	50 00
Bridgewater. By Rev. I. Bradnack. ....	15 00
Brooklyn. E. D. Henry H. Post. ....	10 00
Buffalo. Mrs. A. Buttolph. ....	2 00
Deansville. "L." ....	5 00
Deer River. Cong. Ch. ....	4 00
Fairport. Cong. Ch. ....	30 00
Galway. Mrs. A. E. Benton. ....	20 00
Gaines. Sab. Sch. of Cong. Ch. for Chinese M. ....	14 60
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Saratoga Springs. First Cong. Ch. for Theo. Sem. Straight U. ....	75 00
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West Groton. Cong. Sab. Sch. ....	8 50
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